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THE SIKH SANSAR: *Sansar* means universe. Traditionally the material universe has been considered an "illusion" (*Maya*). The Sikhs consider the material universe as a manifestation of the cosmic spirit. This journal will attempt to present both the material and spiritual aspects of Sikh culture.

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Editorial

THE FUTURE OF NEW WESTERN SIKHS

In recent years a fascinating new phenomenon can be observed on the streets of some major cities in the U.S.A. and Europe. Men with blue eyes and blonde beards can be seen wearing white Indian garbs and turbans and their women with white tunics and "churidars". To the average western observer this is all part of the new and temporary religious experimentation and peddling akin to the Transcendental Meditation of Maharishi Mahesh, the Hare Krishna movement, the Divine Light Mission of Bal Yogi and the "Moonies".

The new Western Sikhs had discarded their original beliefs in Protestantism, Catholicism and Judaism etc. By and large this youth came to Sikhism through the route of the Hippy movement and drug culture. However, their dedication and discipline are quite unique. The source of inspiration for this entire movement is the charismatic and flamboyant Harbhajan Singh Puri generally known as Yogi Bha-jan. Tall, handsome and with prosperous physique, Harbhajan Singh was an Indian customs officer and came to the U.S.A. about seven years ago. He preaches with the fervor of a southern Baptist minister and dispenses to his followers a peculiar combination of Yoga, Sikhism and astrology. In his teachings there is a great deal of emphasis on dietary restrictions, ritualism and meditation. The success of his mission is certainly impressive although the total number of his followers is as high as 200,000 or as low as 1000 depending on who presents the statistics.

Harbhajan Singh thrives on controversy. His critics, of which there are many, vehemently accuse him of egoism, materialism, exploitation of Sikhism, political aspirations and even a keen desire of Guruship. These criticisms are neither completely correct nor completely wrong. His friends ignore his weaknesses and his enemies magnify them!

Notwithstanding, Harbhajan Singh's personal problems, no one can find serious fault with his followers. They are a group of highly motivated, hard-working and honest young people that can become a source of great pride to the Sikh Society. Herein

lies a challenge for the Western Sikhs as well as Sikhs of Indian origin residing in the western world.

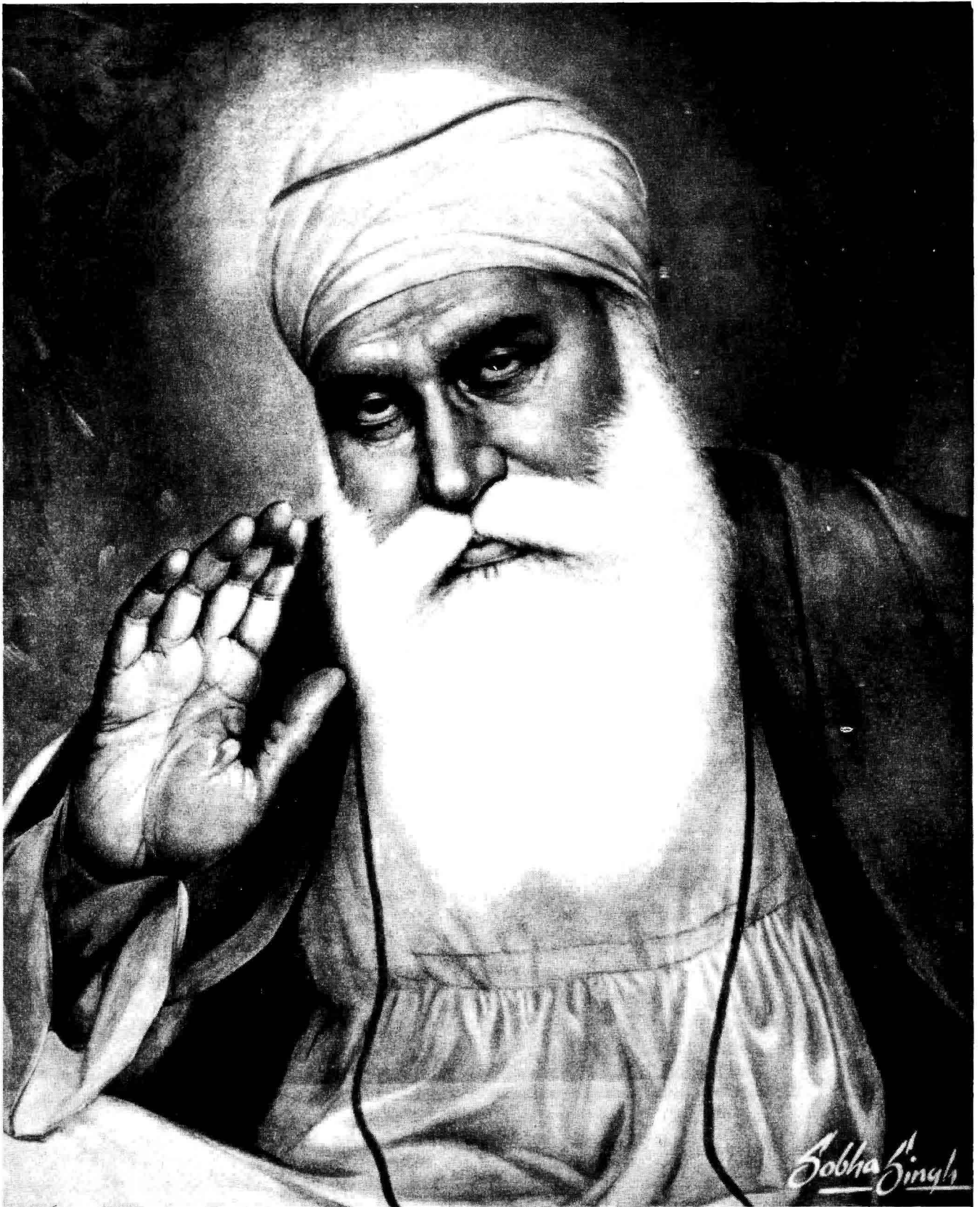
They possess the fervour typical of all new religious converts and have begun to question the Sikhs of Indian origin for not following suit. Unless a sincere attempt is made to understand the motivations on both sides, this could develop into a source of serious schism between the new western Sikhs and the Sikhs of Indian origin.

A second source of major concern lies in the general lack of business and professional success of the new western Sikhs, although there are few notable exceptions. In contrast the Sikh of Indian origin is eminently successful regardless of whether he is a farmer, businessman, teacher, engineer, doctor or a scientist. Unless the new western Sikhs are launched into the main stream of the American economy their future will be highly limited.

Lastly, there is the problem of communicating to the new western Sikhs the true essence of Sikhism and the teaching of the ten Gurus, in all its purity. Unless this problem is tackled most diligently we run the risk of having them evolve into another sect with beliefs in an amalgum of Sikhism, Yoga and ritualism.

Harbhajan Singh has performed a valuable task in bringing these fine young men and women to the doorstep of Sikhism. There is a definite limit to how much further he can do, to solve the problems enumerated above. The time has now come for the Sikhs of Indian origin to seriously ponder over the future of new western Sikhs and take definite steps to welcome them into the fold. The first constructive action would be the formation of a **NATIONAL COUNCIL OF SIKHS** with adequate representation as well as the confidence of the Sikh communities from various parts of U.S.A. and Canada. This council should be charged with the responsibility of bringing about a religious, traditional and cultural cohesiveness among the Sikhs on this continent.

Narinder Singh Kapany



GURU NANAK DEV JI



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Dear Brother,

With a belief that we all share the same faith and concern, we take this opportunity to write you. As you know we have been virtually separated from Janamasthan Nankana Sahib - fountain of our life - since 1947. To our regret no united effort has ever been made by a national or international authority toward the cause of ending this separation. Needless to say, a number of individual efforts have failed in the past.

There is a tide in the affairs of the world, which taken at the flood, leads on to fortune . . on such a sea we are the followers of Guru Nanak afloat, and we must take the current when it serves us or lose our cherished goal. As a sailing vessel, which is unable to make progress against the breeze, it sets its sail determinantly and steers in a zig-zag course to take advantage of the winds of adversity. Dear brother, we must not only build our determination to accomplish our forgotten mission, but also seize the opportunities as they appear. We are standing at the doorway . . We must knock unitedly and the blessing of Guru Nanek Dev Ji is ours.

Our cherished goal is our forgotten mission . . Guru Gharr Di Seva. Undoubtedly, the Pakistan government is making every effort to look after the Gurudawaras in Pakistan. But maintenance of a building is quite different from the preservation of the "Light of Guru Nanak's birth" according to the Sikh traditions.

Many of us were among the group of twenty-five followers of Guru Nanak who were allowed to visit Gurudawaras in Pakistan; we, being from the Western world, were given this gracious courtesy by the Pakistan government. As you may expect, in the absence of faithfuls, the condition of the Gurudawaras there is not what we would desire it to be.

In view of this situation, the American and Canadian (Jatha) delegations who visited Nankana Sahib for the first time in 1975, passed a resolution at Janamasthan. Sheikh Resheed Ahmud, Deputy Leader of the Pakistan National Assembly was also present. The resolution asked that the management of the Sikh Gurudawaras in Pakistan be transferred to an international body of the Sikhs living outside India. The Sheikh was moved and received the idea in its true perspective.

In the spirit of that resolution certain positive steps have been taken to pursue it to the end. The Sri Nankana Sahib Foundation has been formed (incorporated in Washington, D.C.) with an aim to enlist world wide support for our mission. Your name has been suggested as a strong supporter. We, therefore, are writing to you to become a life member of the Foundation. Your membership will provide moral, financial, and advisory support to enable the Foundation to carry our commitment to success. Thank you very kindly.

Ajaib Singh

Ajaib Singh Sidhu

Harbans Lal

Bhai Harbans Lal

Ganga Singh

Ganga Singh Dhillon

Kirpal Singh

Kirpal Singh

Kartar Singh

Kartar Singh Bal



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SRI NANKANA SAHIB FOUNDATION, INC.
APPLICATION FOR MEMBERSHIP



The Aims and Objectives

- (a) To obtain full freedom of worship and facilities for the Sikhs living out of India to visit the Sikh shrines in Pakistan.
- (b) To acquire the right of management of the Sikh shrines in Pakistan, so that the proper services in the Gurudawaras are performed in accordance with true Sikh traditions.
- (c) To establish and maintain the line of communication amongst the Sikhs living abroad and to provide a means for the Sikhs to meet, exchange ideas, and coordinate the religious and cultural activities for their mutual benefit.
- (d) To supplement the efforts and maintain close and continuous co-ordination with other organizations within or outside the United States, whose objectives are to aid the foundation.
- (e) To interpret the Aims, objectives, and Activities of the foundation to the Sikhs.

The foundation shall not be conducted for pecuniary benefits. It shall be national and international in its scope.

(Please type or print)

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Religion	Occupation
Name of Spouse	Number of Children
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References; Who believe in the Aims & Objectives of the SNSF

1. Name Address

2. Name Address

Organizational Affiliation of above

I. 2.

I have read the Aims and Objectives of SNSF and declare my full support for them without any prejudice or reservation. Payment of membership dues ☐ ANNUAL \$ 11.00 ☐ LIFE \$ 125.00 is enclosed.

I am ☐ am not ☐ a born or converted Sikh.

Date Signature

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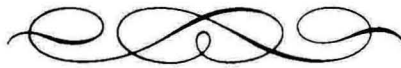
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GLOSSARY OF TERMS COMMONLY USED IN SIKH WRITINGS

Kapur Singh

1. Akali

Its dictionary meaning is, a worshipper of *Akal* i.e. the Timeless God. Originally, the *Akalis* were the death-squads of the Sikhs, who spearheaded the task of toppling down the Mughals' and Pathans' political hegemony in the North West of India, according to the programme given to Banda Singh Bahadur by Guru Gobind Singh in the year 1708. Ever since, these *Akalis* have been in the vanguard of the Sikh struggle against tyranny and foreign rule and during the Sikh Raj in the Punjab the *Akalis* were the custodians of the Seat of Spiritual Sikh Authority, the Akal Takht at Amritsar. These *Akalis*, the most famous of whom was General Phula Singh, rendered most conspicuous service in establishing Sikh Power up to the Khyber Pass, but they never recognized the political jurisdiction of Maharaja Ranjit Singh, the King and always upheld the banner of the supremacy of the mystic Sikh *Panth*, in all matters, spiritual or political. Maharaja Ranjit Singh was diplomatic enough, not to challenge this legitimate claim of the *Akalis*, and on one occasion submissively accepted corporal punishment awarded to him at the *Akal Takht*, Amritsar for a sex-scandal involving breach of the discipline of the Khalsa.

In the Year 1922 and afterwards, those who came forward to organize themselves into bands of volunteers to rescue the Sikhs' holy shrines from the management of the hereditary priests, who were backed by the British Government, labelled themselves as *Akalis* and when these well-endowed historical holy shrines passed under the statutory management of elected Sikh representatives, these *Akalil* captured the management bodies and ever since have maintained their position as the managers of the Sikh *Gurdwaras* as well as the true spokesmen of Sikh political ideas and aspirations. The *Shiromani Gurdwara Prabandhak Committee* holds sway over the important Sikh *Gurdwaras*, while the *Shiromani Akali Dal* which is merely another side of the medal reigns supreme as the political spokesman of the Sikhs.

In current political parlance an *Akali* is one who holds the view that the management of the Sikh

religious institutions must remain outside the control and influence of the Government in power whether in Punjab or at Delhi and who demands that in the North of India there should be a region where the Sikh voice is accorded a special political importance and who further acclaim that politics must not be wholly divorced from the postulates of religion.

Whatever the external dissensions and the fratricidal conflicts amongst these *Akali* organizations, these three aims and objectives remain as unchanging foundations of the *Akali* politics and mode of thought.

2. Nihang

Nihang, literally, is an allegator, who is all-supreme in the waters, just as the lion is the supreme king amongst the fauna of the forest.

Nihang, in Sikh terminology, is a synonym for an *Akali*, just equivalent to a staunch Sikh. The *Nihangs* trace their origin from a son of Guru Gobind Singh whom Guru Gobind Singh robed with a blue battle dress with his own hands and a *Nihang* is, therefore, invariably in blue clothes.

These *Nihangs* and *Akalis* were identical till the middle of the 19th century when the Sikh political supremacy was extinguished in the Punjab and ever since two bands of *Nihangs* have continued to exist under license from the Government of the day with the right to roam about in military formations, in free possession of their customary steel weapons of the 19th century, including the right to possess and retain a few old cannons, which are more symbolic than battle-worthy. These *Nihangs* have their headquarters at Damdama Sahib, a hold Sikh shrine in the Bhatinda District of the present Punjab and they claim that they are keeping themselves alert and ready for the day when the Khalsa will regain its political power and glory.

During the last 25 years in a free India an irate bureaucracy have proceeded to annihilate small bands of *Nihangs* by mowing them down with rifle and machine gun, at the slightest pretexts, presumably to communicate unmistakably to the Sikhs the omnipotent character of the new power in a free India.

*Bhai Sahib Sirdar Kapur Singh (Ex - M.P.) is a National Professor of Sikhism.

3. Panth

Panth, literally means, *The Way*, the good way of life. In the famous sub-chapter of *Mahabharat*, called, *Yaksaprasna* the question is posed and answered as to what does the term, *Panth* mean. The answer supplied is, "The Panth is the path which all good men in the past have invariably trodden", *mahajana yena gatah sah panthah*. In the current religious terminology, the word *Panth* stands for the Sikh religion as well as the invisible mystic body of those who profess it and who thus represent the Will of God on Earth. It is to this *Panth* that all true Sikhs owe their allegiance and it is in the name of this *Panth* that a true Sikh is expected to sacrifice his all on this earth. It is in the name of this *Panth* that the Sikh political party, the Shiromani Akali Dal fights its elections and runs other political campaigns.

This political concept of the *Panth* joins issues with this contemporary political mode of thinking and asserts that the true concern of politics is the ethical and spiritual evolution and life of man in an organized society.

4. Sant

Sant is the synonym for, 'the saint'. The term *sant* occurs frequently in the ancient Pali literature of Buddhism from where it seems to have been resuscitated during the middle ages in India when the Khakti Movement took birth. Through the Bhakti Movement this term has come to be incorporated in the Sikh sacred literature. In the *Guru Granth* there is frequent mention of the status and significance of a *sant*, a holy man, who represents the salt of the earth and the hope of mankind. Out of this background has sprung a class of pseudo-sants amongst the Sikhs in recent years who claim holiness in the terms of the fundamental teachings of Sikhism and thus have acquired much influence in the countryside where Sikh masses predominate.

The *sants* are mostly illiterate or uneducated, according to the ancient prejudice that holiness accords ill with worldly learning and scholastic education. As a consequence, this class of the *sants* amongst the Sikhs is more conspicuous for fraud and chicanery rather than piety and capacity to guide individuals and direct the society toward ethical goals.

5. Jathedar

Literally, *jathedar* means, 'a captain'. In Sikh parlance it means a Chief of a band of Sikh volunteers who have enrolled themselves into a unit for wholetime service in the cause of the *Panth*, or Sikh objectives. This term gained fresh prominence during the Akali movement for gaining control of the Sikh *gurudwaras* during the twenties of this century when a large number of Sikh bands organized themselves to wrest the control of the Sikh holy shrines from the hereditary priestly classes.

Now, a *jathedar* remains a local political boss in Sikh politics owing his allegiance to the *Shiromani Akali Dal* which might be one or more than one organization, each claiming itself as the true and genuine spokesman for the Sikh causes.

6. Morcha

Morcha literally means, a battle-front, and in the current parlance of political struggle, particularly amongst the Sikhs, an issue of confrontation with the Government. Whenever the Sikh people are persuaded that the Government of the day are acting in a manner which is basically hostile to the fundamental Sikh interest, they create or seek for a situation which the Government has to enforce its statutory laws by penalizing the Sikhs. Thus, a situation develops in which bands of Sikhs come forth to undergo penalties of the law with a view to assert the supremacy of their own metalegal fundamental interests. Such a confrontation is given the name of a *morcha*.

The term has now travelled even into the non-Sikh circles where similar situations are named as *morchas* by the parties contending against the Government of the day on a particular issue.

7. Akal Takht

It is one and primary seat of Sikh Authority out of the four *Takhts* or thrones situated in various parts of India. *Akal Takht* is situated in the front of the famous Golden Temple at Amritsar and it was established by the 6th Guru. Har Gobind (1595-1644) in the year 1609 A.D. when the Sikh religion made a formal bid to proclaim its basic commitment to politics and social problems. The other three *Takhts* are situated at Anandpur Sahib in the Siwalik foothills of Himalayas, at Patna Sahib in Eastern India, and at Nanded in Southern India. The building of *Akal Takht* comprises of a high throne of an altitude

three times as high as was permitted to any authority by the Mughal sovereigns of India and it is higher than the Mughal Throne balcony in the Red Fort at Delhi. Thus, Guru Har Gobind, by establishing the *Akal Takht* and building this high throne openly repudiated the Mughal sovereignty over India and proclaimed the Sikh claim to a co-equal sovereign status. During the 18th and 19th and even 20th centuries the Sikh people have occasionally assembled at the *Akal Takht* to make national political decisions through consensus which have been deemed as binding on every Sikh. Many of these decisions have been of the nature of an open revolt against the established political authority in the country. The *Akal Takht* and the other seats of Sikh Authority, are, in theory, managed and controlled by a *Jathedar* or Controller General and during the Sikh Raj even Maharaja Ranjit Singh was obliged to submit himself to its decisions. During the last half a century, the *Akal Takht* has passed under the control of a Sikh Corporation elected under a government statute and thus the controller or *jathedar* of the *Akal Takht* has now been reduced to the status of a paid employee of this Corporation called, the *Shiromani Gurdwara Prabandhak Committee*.

8. Mahant

Literally, *mahant* means, the headman, and in Hindu usage a *mahant* means the manager of a well-established temple. Amongst the Sikhs, a *mahant* stands or stood for the manager of a Sikh *gurdwara* since most of the historical Sikh shrines had remained under the management of such Sikh recluses who did not observe the outward symbols of Sikhism and thus remained safe from the Mughal persecution. With the destruction of the Sikh power in Punjab in the middle of the 19th century, these *mahants* became arbitrarily powerful as they came to be protected by the civil laws of a non-Sikh power, the British, in their possession as the hereditary controllers of the properties of the Sikh historical shrines. Gradually they lapsed into many Hindu and non-Sikh practices and adopted even anti-Sikh postures, backed as they were in the British bureaucracy. One such *mahant* was Narain Dass, who in the year 1921 massacred about 150 Sikh pilgrims within the precincts of the Sikh shrine commemorating the birth place of the founder of Sikhism. Nankana Sahib, and this tragedy triggered off the Sikh upsurge, called the Akali Movement which openly defied the *mahants* of the affluent Sikh shrines as well as the British bureaucracy backing

them. After a struggle of about half a dozen years, the Sikhs succeeded in wresting the control of most of these shrines from the hands of these *mahants* and a statutory management Board, called the *Shiromani Gurdwara Prabandhak Committee* was set up to control these shrines.

9. Granth Sahib

More appropriately, *Guru Granth Sahib*, that is the *Book of the Gurus*, or the sacred Book which has the status of the last and final Sikh Prophet. It is the Sikh scripture containing hymns and revelations of the Sikh Gurus and some others who preceded the Sikh Gurus or were contemporary with them, prefiguring the glad tidings of the Spirit which manifested itself in the form of the Sikh religion. After the passing away of the Tenth Guru, Guru Gobind Singh, the status of the successor in the line of the Sikh prophets was conferred on this Sikh Scripture of which now invariably occupies the central place of prominence in all places of Sikh worship.

10. Granthi

Literally, "the keeper and the reader of the Sikh scripture." In every Sikh *gurdwara* there is a *granthi* nominated or accepted as such by the local Sikh congregation. His duty is to keep and manage the *gurdwara* and to run its religious services, but he is not an ordained priest vested with the exclusive competence of performing or controlling Sikh worship in a *gurdwara*. There is no priesthood recognized in Sikhism and the *granthi* is thus merely a functionary of the Sikh congregation enjoying no special rights or status.

11. Sadh Sangat

Literally, "the congregation of the good people." In Sikh parlance it means the Sikh congregation composed of such Sikh believers who are known to be poised and steadfast in the Faith. The founder of the Sikh religion had declared the *Sadh Sangat* and the Sikh Testament as the only twin 'miracles' vouch-safe to the Sikh religion by God for revitalizing and transforming the human society and ever since the *Sadh Sangat* or the congregation of those well-established in the Sikh faith has been treated with a great deal of reverence and invested with much power in relation to matters concerning the Sikhs and their religion.

12. Giani

Sanskrit, *jñani*, a term which goes back to the ancient *upanishadas* and the *Bhagwad Gita*, where it stands for, a man of gnosis, one who has achieved the supreme realization. He is thus spoken of as 'one with God' and it is this term which has been inducted into the Sikh Scripture and the Sikh usage. It stands, originally, for a Sikh who has achieved a mastery over the understanding of the Sikh doctrines and has practised these doctrines in his life to achieve complete realization of their inner truths. One who can expound the Sikh scripture properly is also referred to as a *giani*. During the recent years the term has been considerably devalued, both literally as well as on the political level. The Universities in the Punjab confer the academic Degree of *Gyani* on any person who passes through a cheap examination in Punjabi language and literature, not necessarily the Sikh scripture, and in the post-Independence era, a Sikh is contemptuously referred to as a *giani* by the non-Sikhs with the twin object of denigrating him, as well as avoiding the formal courtesy of addressing him as a *Sardar*—the courtesy-title reminiscent of a period when the Sikhs were the rulers in this part of India.

13. Singh Sabha

During the third quarter of the 19th century, the Sikhs ultimately came to the bitter conclusion that they cannot oust the British Power from their homeland, the Punjab, since neither the Hindus nor the Muslims would join them in doing so and the Sikhs, therefore, turned their face towards the roots of their religious faith. It was in this background that they invited a Hindu demagogue from Maharashtra, Swami Daya Nand to preach against idolatry amongst Hindus. Swami Daya Nand, who had failed to strike roots in any other part of India readily accepted this invitation and he was warmly welcomed and aided by the Sikhs to establish *Arya Samaj* society of idolatry and other superstitions so that it may regain its pristine spiritual vigour and thus become a natural and ultimate ally of Sikhism. As it happened, however, the *Arya Samaj* organization and Swami Daya Nand, both passed into the hands of an element of Punjabi Hindus whose primary motivation was the hatred of and opposition to Sikhism and not reversion to the original movement became primarily a virulently anti-Sikh movement obliging its Sikh founders and office holders to quit it. Thus a positive Sikh religious reform movement came into existence, called the Singh Sabha Move-

ment. The originators and founders of Singh Sabha movement were precisely those Sikhs who had invited Swami Daya Nand to Punjab and who had fostered the *Arya Samaj* societies to begin with. In the year 1873, the first Central Singh Sabha organization was established at Amritsar under the chairmanship of Sardar Thakur Singh Sandhawalia, with Giani Gian Singh, the famous Sikh scholar as its secretary. In the year 1879, a rival Singh Saba Central Organization was established at Lahor with Professor Gurmukh Singh of the Oriental College as its secretary and in the year 1880 both these central organizations merged into one. The clarion call of the Singh Sabha Movement was, back to the original purity of Sikhism' and to achieve this objective a large number of social and religious reforms were effected. The Singh Sabha Movement remained vigorous for about half a century when under the impact of political upheaval in the rest of the country, the Sikh ethos were transformed into political yearnings. This change in Sikh attitude became reflected in the Akali Movement with the twin object of purifying Sikh practices and of ousting the foreign political power from India. An influential committee was set up by the *Shiromani Gurdwara Prabandhak Committee* to celebrate the Centenary of the Singh Sabha Movement as well as to revive the pristine purity of Sikh practices.

14. Sardar

It is a Persian word which means the *elite*, or one belonging to the ruling race. The Pathans and the Mughals who had become the ruling races in India for several hundred years were referred to as *Sardars*, when by the close of the 17th century, the Tenth Sikh Guru founded the Order of the Khalsa and on each member of this Order, he conferred the title of *Sarda*. During the 18th century, the Sikhs succeeded in wresting the political power from the hands of the Pathans and the Mughals in the entire region of the North Western India and this became *de facto* Sardars also in addition to *de jure* Sardars. Ever since, a Sikh has been addressed as a *Sardar* by way of courtesy during the British period by the Government authorities as well as by his own non-Sikh compatriots and neighbours. After India became free in 1947, a set policy has been adopted to discourage the use of this courtesy-title in relation to a Sikh and a Sikh is now invariably referred to as a *Shri* in official phraseology and as a *giani*, when not something worse, by his neighbours and co-citizens of a free India.

15. S.G.P.C.

As has been explained in relation to the term *mahant*, the well-endowed Sikh historical shrines were wrested from the hands of these hereditary managers of the Sikh *gurdwaras* through a Sikh upsurge, called the Akali Movement, during the twenties of this century. The Akali movement came to its logical conclusion in the year 1925 when the Punjab Government agreed to pass a statute for the management of the Sikh historical shrines, called, the Sikh Gurdwaras Act. The Management Board set up under this Act is known as the *Shiromani Gurdwara Prabandhak Committee* or S.G.P.C. for short. Since this S.G.P.C. is elected on the adult Sikh suffrage, it has assumed the status of a nascent Sikh Parliament and as such it has presumed to act on a number of occasions to the great annoyance and sometimes general alarm of the Authority.

16. Khalsa Diwan

As has been explained with reference to the term *Singh Sabha* many central organizations were set up for the purpose of reviving the pristine purity of the Sikh faith and practices and in the year 1883 when these central organizations had merged into one organization, the Singh Sabha of Amritsar adopted the name of the *Khalsa Diwan* for itself. Baba Sir Khem Singh Bedi was the first President of this Khalsa Diwan and Bhai Gurmukh Singh was its Secretary. A few years later grave differences arose amongst the members of the Khalsa Diwan as to the attitude to be adopted in the appraisal of the

original forms of Hinduism, called *Sanatan Dharma*, but in its primary objective the Khalsa Diwan stuck to the original objective of the Singh Sabha Movement. The Khalsa Diwan ultimately became transformed into the *Chief Khalsa Diwan* which till a few years ago remained as the Central Organization of the Sikh feudal chiefs.

17. Ram Raji

Ram Raj or 'the rule of God-King Rama' was popularized as a political slogan by Mahatma Gandhi during the thirties of the 20th century to designate the type of society and government to be set up in India when it was freed from the British yoke. The original content of the term is described in the ancient *Ramayana* of Valmiki, (*Balkand, I 90-94*), as a State in which:

"the people were full of happiness and joy, were contented and well-nourished, devoted to righteousness and their respective duties, *dharm*, healthy mentally and physically, and free from disease and ailment, they were free from fear of famine; sons never died earlier to their parents; women enjoyed fully married life and rarely became widows, and they were all devoted to their husbands; there was no fear of accidents or fire nor was their any flood havoc causing damage to crops and cattle nor were their gales and storms destroying life and property. Nobody was afraid of starvation."

The basic idea of *Ramariya* in the modern context is a modern, progressive, affluent and stable Hindu society and government.

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PEACE ON EARTH

VEER SINGH*

Can it be that we of this era have been "programmed" to believe we are born apart from our Creator, and that our role in this existence is to struggle through this darkness in search of higher principles to live by? And if so, how is it that those who have been entrusted with our advancement on this planet have so neglected to convey these higher principles for our comprehension? When the major precepts of any brand-X religion deal largely with the world beyond this earthly planet how is it that our socialization process lays such stress on how to make that almighty dollar, or rupee?

As the people I'm staying with sit glued to the tube and Mary Hartman, I ponder the state of affairs in my life and wonder how I've ever arrived at what I term, such a strange space. A quest to understand the un-understandable, to attain the unattainable, has brought me to this typewriter to pound out my frustrations and munch some new kind of junkfood to appease the raving munchies.

No more stories of mystical, magical, yogis or Native American Shamans. No more Brand X religions or philosophical approaches, we want the facts man, we want the facts! Well, it comes down to a totally individual number. As each creature perceives reality, so that reality is. As each group of these creatures agree upon a given set of principles to explain what they as a collective perceive a reality, so that reality is.

Now where that brings us, you the reader and I the writer, as we identify ourselves of the human species, is still nowhere. We must now define what, if any, relativity this has in our lives. Are we the "crown of creation"? Have our past deeds brought us to this point at this moment and are we free to go from here as perfect beings?

I say yes, most emphatically, YES!! And yet I know not how. It has been presented, and I accept this concept, that simply by the Grace of God do we exist and continue to exist. By His Grace do we have even the slightest idea of who we are at any given moment or what it is that we are supposed to do with our lives?

And yet, how do I define this God to Whom I relegate all power, all action/motivation? How do I, as a mere human creature, relate to this God and accept this concept of "passing the buck" so far as responsibility is concerned? And what if I assume reasonable responsibility in my life, or in yours? Am I then taking the role of God, Whom I've yet to define?

No my dear friends, this man who sits in this humble abode in the ghetto of a small American city, makes no claim at being God. He does claim to have a heart-felt need for God in his life. This man does scream to the other creatures he meets on this planet, "You're God! Or at least a creature of God, a direct link to that divine principle that I long to understand. Know who you are and teach me the way. Tell me not of others exploits, tell me not of the ways of the world, tell me of thy-self."

I hear tales of *Kali Yuga*, The Age of Darkness. That period of time when the hearts and souls of the creation are farthest from their creator. I also hear of the time of light in this creation, a time when those very same hearts and souls are accepted back into the good graces of He who created us all, who permeates all creation, What a game that cat must be playing with Himself at our expense! Or perhaps what a game we play with ourselves—we who give credence to tales of *Yugas* and of separation of Creator and creation.

A young lady friend living in Sacramento California, having practiced various form of "spiritual achievement" for several years recently told me, "*Samadhi* is here, in Sacramento, now!" and that all we, as aspirants need do is accept the concept that God in His Glory always was, is, and always shall be, HERE AND NOW. This particular young lady has a

*Veer Singh is a veteran of the United States Army and an ardent Sikh. He embraced Sikhism many years ago under the influence of Sikh residents in the Far East. He lives at Yuba City, California.

difficult time understanding why more people cannot accept *samadhi* now in their lives and walk upon this earth in eternal bliss. I too don't understand.

Can it be that we of this era have been "programmed" to believe we are born apart from our Creator, and that our role in this existence is to struggle through this darkness in search of higher principles to live by? And if so, how is it that those who have been entrusted with our advancement on this planet have so neglected to convey these higher principles for our comprehension? When the major precepts of any brand-X religion deal largely with the world beyond this earthly planet, how is it that our socialization process lays such stress on how to make that almighty dollar, or rupee?

It is quite easy to ask questions- many of us have been doing it all our lives. It's quite another thing to give answers. There comes a time in our lives when the giving of answers is the only thing left to do. All the questions have been asked a million times over, all the answers lie there waiting to be spoken. But who among us cares to know? Isn't it so that none truly believe there is one on this earth who has the answers? Hasn't it been taught by all these brand-X religions that only those who began the religion actually knew?

And so new brand-X's spring up daily. Most that I have had the good fortune to become familiar with have promised that as soon as you or I pay our money the truth shall lie at our feet. And this too, I accept. You see, I'm a very accepting guy. I accept the concept of Truth in the first place and feel that it does, in fact, lie at our feet or at the end of our noses were we only able to sort out the nonsense that has been laid on us since man began to make written or verbal record of the so called "progress of thought".

So far in this small attempt to work out my frustrations I've dealt with nothing but "heady" mind games and there are those who would agree that that is the essence of the whole of creation, a mind game. I may count myself among them were it not for this physiological body. I'm aware of sitting here before this infernal machine. Ah, this body that keeps me captive on this mundane plain. What do we do with it when dealing with matters of eternity? Or for that matter, what do we do with it when dealing with matters of the here and now? There is a correlation you know, between mind and body. But where is the meeting point? Where does this concept of eternity and God and our physiological self all come together so that we can comprehend?

Many of us, myself included, fall back (become reactionary) to any or all of these brand-X's for guidance in our every day existence. We refuse the responsibility of being God's Creatures, of being enlightened beings, of knowing the answers to our every heart-rending questions. All this to appease those about us who themselves refuse to acknowledge the here and now reality of a overall oneness of all things, be they temporal or of a spiritual nature.

Perhaps I'm a bit off base there in that perhaps there are many, or even all, who accept the Oneness of creation yet struggle to find the inner-relatedness of all things. And that very inner-relatedness is the concept that boggles our searching minds.

But what if these brand-X's actually have something going for them? Suppose the much expounded concept that all creation is but an image of ones self is correct. In other words, all creation is a figment of your or my very active imagination and suppose this were the case. Then does the aforementioned concept of Thee and me being the crown of creation apply? And how about eternity? Since God is eternal and His will prevails through-out, is there any course of action that can be anything but true?

Again enter the brand-X's, for there are those who would say religion teaches a life-style more than dramas concerning the after-life. All of them place a great importance on the individual, to be sure, and some even speak highly of the importance of the over-all community or social structure. For the benefit of mankind I've heard it referred to.

So here I sit pondering over current world situation, the various political structures and social strata; the plus/minus, yin/yang of things, and head trip behind the concepts briefly presented earlier. In our American cultural situation, as in most other countries with which I'm familiar, we have a great need for social equality, for equal opportunity and for mutual respect for all other beings that inhabit this fair planet. The need exists for leaders who are dedicated to the people/beings who co-exist here. Last, but not the least, there is a need for all beings to come together in support of a unified effort to bring peace to reign upon this earth at long last. What I'm saying here in such an awkward way is that it's my belief that Thee and me are the very leaders of which I speak. That by our acceptance of

Continued to Page 59

Sansar Communications

by: Ajaib Singh Sidhu

PREETAM SINGH—A SIKH IN BRITAIN'S QUEEN COUNSEL

—Preetam Singh, created a Queen's Counsel last month, has brightened the Bar in the U.K. in a manner unique in British legal history. He is the first Asian in England to receive this coveted recognition of high integrity and professional merit and conduct in the English Bar.

He has also set another record in being the first QC to take Silk (as the robes of a Queen's Counsel are called) with a gleaming white silk turban, in place of the off-white wig worn by other counsels. The British courts, being the inheritors of a long tradition of sartorial orthodoxy, do not tolerate any change. But in the case of Mr. Singh, a precedent he himself created in Britain when he was a struggling young barrister in the fifties, could not be overlooked.

Mr. Singh recalls that after he was called to the Bar in 1951, he created a sensation when he appeared in turban and beard at his first case. His English senior, aghast, told him that the judge would not permit him to plead in such an "outlandish" dress. Thereupon, Mr. Singh, who had done his research, produced a precedent of 1910 when a Sikh barrister had been allowed to appear in a turban. An emergency meeting of the Bar Council was called and the turban re-entered British legal practice!

Though he has reached an eminent place in a profession noted for fierce competition and is in line for high judicial offices in the U.K., Mr. Singh is modest about his elevation to the Silk. He has no ambition, he says, to become a judge. His wide practice, which includes criminal and divorce cases and an increasing number of cases or appeals under the Immigration Act, keeps him fully occupied and gives him satisfaction.

Preetam Singh comes from a well-known Kenya Sikh family. He was a brilliant student. On completing his secondary education in Nairobi (Kenya), he

joined King's College, London and was called to the Bar in 1951 in Gray's Inn, where he now has his chambers.

BICENTENNIAL PARADES IN OAKLAND AND SAN FRANCISCO, CALIFORNIA

Oakland, June 12, 1976

Various ethnic groups of the Bay Area marched through the streets of Oakland to celebrate the Bicentennial. Mr. Kirpa Singh Khanna and Sardarni Surinder Kaur Sikand organised the Punjabi '*Bhangra*.' The colorful costumes and youthful enthusiasm of this group was appreciated by the populace which gathered in thousands along the streets of Oakland.

INTERFAITH BICENTENNIAL PARADE AND MUSICAL

San Francisco, June 27, 1976

It was a unique event in the history of religion. The representatives of all religions agreed that God is the same God for all, whatever the form or language used to call upon Him.* They further agreed to inaugurate a new era in the San Francisco Bay Area, one of religious cooperation. Not merely tolerance but cooperation.

The Sikh Center, San Francisco Bay Area took part in this parade by organising a procession of '*Panj Piaras*' and '*Kirtani Jatha*.' It was a unique affair. Immediately after the Parade, a concert, a festival of religious and spiritual music took place in the Civic Center Auditorium. Eight choirs were selected to represent the religions of the world; Sikhs were one. Bhai Vikram Singh and his party (Sikh Dharma Brotherhood) recited '*Anand Sahib*' (Songs of Bliss) and other '*Shabads*' which were appreciated by one and all. It was a great spiritual experience. The only disappointing part was the poor attendance of the Indian Sikhs. M.S.S. Sat Santokh Singh Kanegson and S.S. Hari Karm Kaur Starr were on the Board of Directors and Sat Santokh Singh was also Musical Chairman.

Happy Birthday America!

Continued on Page 56

*A basic tenet of Guru Nanak's teaching Editor

**PHOTO'S OF THE INTERFAITH
BICENTENNIAL PARADE
San Francisco — Oakland**



**AMERICAN BICENTENNIAL
MEMBERS of the Sikh Center in the
Interfaith Bicentennial Parade,
San Francisco**



**Punjabi 'Bhangra'
in the streets of Oakland**

(Courtesy: Photo Center, Berkeley)

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ² ਨ
ਭਿਖ³ ॥

ਐਸਾ ਨਾਮ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ
ਕੋਇ ॥ ੧੫ ॥

ਪੰਚ¹ ਪਰਵਾਣ⁵ ਪੰਚ
ਪਰਧਾਨ⁶ ॥

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ
ਮਾਨੁ⁸ ॥

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

ਪੰਚਾ⁹ ਕਾ ਗੁਰੁ ਏਕੁ¹⁰
ਧਿਆਨੁ¹¹ ॥

ਜੇ¹² ਕੋ¹³ ਕਹੈ¹⁴ ਕਰੈ
ਵੀਚਾਰੁ¹⁵ ॥ ਕਰਤੇ¹⁶ ਕੈ
ਕਰਣੈ¹⁷ ਨਾਹੀ ਸੁਮਾਰੁ¹⁸ ॥

ਧੌਲ¹⁹ ਧਰਮੁ²⁰ ਦਇਆ²¹
ਕਾ ਪੂਤ੍ਰ²² ॥

ਸੰਤੋਖ²³ ਥਾਪਿ ਰਖਿਆ²⁴
ਜਿਨਿ²⁵ ਸੂਤਿ²⁶ ॥

ਜੇ²⁷ ਕੋ²⁸ ਬੁਝੈ²⁹ ਹੋਵੇ³⁰
ਸਚਿਆਰੁ³¹ ॥ ਧਵਲੈ³²

ਉਪਰਿ³³ ਕੇਤਾ³⁴ ਭਾਰੁ³⁵ ॥
ਧਰਤੀ³⁶ ਹੋਰੁ³⁷ ਪਰੈ³⁸

ਹੋਰੁ ਹੋਰੁ³⁹ ॥
ਤਿਸ⁴⁰ ਤੇ ਭਾਰੁ⁴¹ ਤਲੈ⁴²

ਕਵਣੁ⁴³ ਜੋਰੁ⁴⁴ ॥
ਜੀਅ⁴⁵ ਜਾਤਿ⁴⁶ ਰੰਗਾ⁴⁷ ਕੇ⁴⁷

ਨਾਵ⁴⁸ ॥ ਸਭਨਾ⁴⁹ ਲਿਖਿਆ⁵⁰
ਵੁੜੀ⁵¹ ਕਲਾਮ⁵² ॥

ਇਹੁ ਲੇਖਾ⁵⁴ ਲਿਖਿ⁵⁵ ਜਾਣੈ
ਕੋਇ⁵⁶ ॥

The obeyer of the Lord's fiat goes²
not a begging³.

Such is the stainless Name of God.
If some one puts faith in the Lord's
Name, he shall, then, understand it
within his mind.

The elect⁵ are acceptable⁶ and the elect
supreme⁶.

The saints obtain honour⁸ in the
Lord's Court.⁷

God's slaves look beautiful in the
Courts of kings.

The chosen⁹ centre their attention¹¹
on the Guru alone¹⁰.

However much though¹² someone¹³
may narrate¹⁴ and reflect¹⁵, but there
can be no enumeration¹⁸ of the
Creator's¹⁶ doings¹⁷.

The mythical bull¹⁹ is piety²⁰, the off-
spring²² of compassion²¹, which²⁵ is
patiently²³ holding²⁴ the earth in or-
der²⁶.

How much²⁴ load³⁵ there is on³³ the
bull³²? If²⁷ some one²⁸ understands²⁹
this, he becomes³⁰ a true man³¹.

There are more³⁷ worlds³⁶ beyond³⁸
this earth, more and more³⁹.

What⁴³ power⁴⁴ is that which supports
their⁴⁰ weight⁴¹ from underneath⁴²?

The ever-flowing⁵¹ pen⁵² of God,
did inscribe⁵⁰ the kinds⁴⁶, colours⁵³
and names⁴⁸ of⁴⁷ all⁴⁹ the beings⁴⁵.

A few⁵⁶ know how to pen⁵⁵ this
account⁵⁴.

ਪ੍ਰਭੂ ਦਾ ਹੁਕਮ ਮੰਨਣ ਵਾਲਾ ਮੰਗਦਾ ਪਿੰਨਦਾ³ ਨਹੀਂ
ਫਿਰਦਾ² ॥

ਐਹੋ ਜੇਹਾ ਹੈ ਵਾਹਿਗੁਰੂ ਦਾ ਬੇ-ਦਾਗ ਨਾਮ।
ਜੇਕਰ ਕੋਈ ਜਣਾ ਸਾਂਈ ਦੇ ਨਾਮ ਉਤੇ ਭਰੋਸਾ ਧਾਰੇ, ਤਾਂ
ਉਹ ਇਸ ਨੂੰ ਆਪਣੇ ਚਿਤ ਵਿਚ ਸਮਝ ਲਵੇਗਾ।

ਮੁਖੀਏ⁴ ਮਕਬੂਲ⁵ ਹਨ ਤੇ ਮੁਖੀਏ ਹੀ ਮਹਾਨ⁶ ॥

ਸਾਧੂ ਸੁਆਮੀ ਦੇ ਦਰਬਾਰ⁷ ਅੰਦਰ ਆਦਰ⁸ ਪਾਉਂਦੇ ਹਨ।

ਰਬ ਦੇ ਗੱਲੇ ਰਾਜਿਆਂ ਦਿਆਂ ਦਰਬਾਰਾਂ ਅੰਦਰ ਸੁੰਦਰ
ਲਗਦੇ ਹਨ।

ਚੁਣੇ⁹ ਹੋਏ ਕੇਵਲ¹⁰ ਗੁਰੂ ਉਤੇ ਹੀ ਆਪਣੀ ਬਿਰਤੀ¹¹
ਇਕਤਰ ਕਰਦੇ ਹਨ।

ਜਿੰਨਾ ਹੀ ਚਾਹੇ ਭਾਵੇ¹² ਕੋਈ ਜਣਾ¹³ ਵਰਨਣ¹⁴ ਤੇ
ਸੋਚ ਵਿਚਾਰ¹⁵ ਪਿਆ ਕਰੇ, ਪ੍ਰੰਤੂ ਸਿਰਜਨਹਾਰ¹⁶ ਦੇ
ਕੰਮਾਂ¹⁷ ਦੀ ਗਿਣਤੀ¹⁸ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ਕਲਪਤ ਬਲਦ¹⁹ ਦਿਆਲਤਾ²¹ ਦਾ ਪੁਤਰ²² ਪਵਿਤ੍ਰਤਾ²⁰
ਹੈ, ਜਿਸ ਨੇ²⁵ ਸਹਨਸੀਲਤਾ²³ ਨਾਲ ਠੀਕ ਤੌਰ²⁶ ਤੇ
ਧਰਤੀ ਨੂੰ ਠਲਿਆ²⁴ ਹੋਇਆ ਹੈ।

ਬਲਦ³² ਉਤੇ³³ ਕਿੰਨਾ ਕੁ³⁴ ਬੋਝ³⁵ ਹੈ? ਜੇਕਰ²⁷ ਕੋਈ
ਜਣਾ²⁸ ਇਸ ਨੂੰ ਸਮਝ²⁹ ਲਵੇ ਤਾਂ, ਉਹ ਸਚਾ-ਇਨਸਾਨ³¹
ਬੀਵੇਦਾ³⁰ ਹੈ।

ਇਸ ਧਰਤੀ ਤੋਂ ਪਰੇ³⁸ ਘਨੇਰੇ³⁷ ਆਲਮ³⁶ ਹਨ,
ਘਨੇਰੇ ਅਤੇ ਘਨੇਰੇ³⁹ ॥

ਉਹ ਕਿਹੜੀ⁴³ ਤਾਕਤ⁴⁴ ਹੈ, ਜੋ ਉਨ੍ਹਾਂ ਦੇ ਬੋਝ⁴¹ ਨੂੰ
ਹੇਠੋਂ⁴² ਚੁਕੀਂ ਹੋਈਂ ਹੈ?

ਵਾਹਿਗੁਰੂ ਦੀ ਸਦਾ-ਵਗਦੀ⁵¹ ਹੋਈ ਕਲਮ⁵² ਨੇ ਸਾਰੇ⁴⁹
ਜੀਵਾਂ⁴⁵ ਦੀਆਂ⁴⁷ ਵੰਨਗੀਆਂ⁴⁶, ਰੰਗਾਂ⁵³ ਅਤੇ ਨਾਮਾਂ⁴⁸
ਉਕਰੇ⁵⁰ ਹਨ।

ਏਹ ਹਿਸਾਬ ਕਿਤਾਬ⁵⁴ ਵਿਰਲੇ⁵⁶ ਹੀ ਲਿਖਣਾ⁵⁵
ਜਾਣਦੇ ਹਨ।

ਲੇਖਾ⁵⁷ ਲਿਖਿਆ⁵⁸ ਕੋਤਾ⁵⁹
ਹੋਇ⁶⁰ ॥

ਕੋਤਾ⁶¹ ਤਾਣੁ⁶² ਸੁਆਲਿਹੁ⁶³
ਰੂਪੁ⁶⁴ ॥

ਕੋਤੀ⁶⁵ ਦਾਤਿ⁶⁶ ਜਾਣੈ⁶⁷
ਕੋਣੁ⁶⁸ ਕੂਤੁ⁶⁹ ॥

ਕੀਤਾ⁷⁰ ਪਸਾਉ⁷¹ ਏਕੋ
ਕਵਾਉ⁷² ॥ ਤਿਸਤੋ⁷³ ਹੋਇ⁷⁴

ਲਖ⁷⁵ ਦਰੀਆਉ⁷⁶ ॥
ਕੁਦਰਤਿ⁷⁷ ਕਵਣ⁷⁸ ਕਹਾ⁷⁹

ਵੀਚਾਰੁ⁸⁰ ॥
ਵਾਰਿਆਨ ਜਾਵਾ⁸¹ ਏਕ

ਵਾਰ⁸² ॥
ਜੋ ਤੁਧੁ⁸³ ਭਾਵੈ⁸⁴ ਸਾਈ⁸⁵

ਭਲੀ⁸⁶ ਕਾਰ⁸⁷ ॥
ਤੂ ਸਦਾ⁸⁸ ਸਲਾਮਤਿ⁸⁹

ਨਿਰੰਕਾਰ⁹⁰ ॥ ੧੬ ॥
ਅਸੰਖ⁹¹ ਜਪ⁹² ਅਸੰਖ

ਭਾਉ⁹³ ॥
ਅਸੰਖ ਪੂਜਾ⁹⁴ ਅਸੰਖ ਤਪ⁹⁵

ਤਾਉ⁹⁶ ॥
ਅਸੰਖ ਗਰਿਬ⁹⁷ ਮੁਖ⁹⁸

ਵੇਦ ਪਾਠ⁹⁹ ॥
❖ ❖ ❖

ਅਸੰਖ ਜੋਗ¹⁰⁰ ਮਨਿ² ਰਹਿ³
ਉਦਾਸ⁴ ॥

ਅਸੰਖ ਭਗਤ⁵ ਗੁਣ⁶
ਗਿਆਨ⁷ ਵੀਚਾਰ⁸ ॥

ਅਸੰਖ ਸਤੀ⁹ ਅਸੰਖ
ਦਾਤਾਰ¹⁰ ॥

The scribed⁵⁹ scroll⁵⁷;—how⁵⁹ volumi-
nous it would be⁶⁰ ?

What⁶¹ might⁶² and fascinating⁶³
beauty⁶⁴ are Thine, O Lord ?

How great⁶⁵ is Thy⁶⁶ gift ? Who⁶⁸ can
assess⁶⁷ its extent⁶⁹ ?

With one word⁷² Thou didst effect⁷⁰
the world's expansion⁷¹ and where⁷³

by lacs⁷⁵ of rivers⁷⁶ began to flow⁷⁴.
What⁷⁸ power⁷⁷ have I to describe⁷⁹

(Thee) or (Thine doctrines⁸⁰) ?
I can not even once⁸² be a sacrifice⁸¹

unto Thee.
Whatever pleases⁸⁴ Thee⁸³, that⁸⁵ is

a good⁸⁶ pursuit⁸⁷.
Thou art ever⁸⁸ safe and sound⁸⁹, O

Formless⁹⁰ One !
Countless⁹¹ are Thine meditations⁹²

and countless those who meditate on
Thee with love⁹³.

Countless are Thine worships⁹⁴ and
countless they who practise⁹⁶ pen-

ance⁹⁵.
Countless are the scriptures⁹⁷ and

extempore⁹⁸ reciters⁹⁹ of Vedas.
Countless are the yogies¹⁰⁰, in mind²,

who remain³ detached from⁴ the world.
Countless are the votaries⁵ who reflect⁸

over the Lord's excellencies⁶ and
theology⁷.

Countless are the men of piety⁹ and
countless the men of bounty¹⁰.

ਨਿਵਿਸਤ⁵⁸ ਸੁਦਾ ਲੇਖਾ-ਪਤਾ⁵⁷—ਇਹ ਕਿੱਡ⁵⁹ ਵੱਡਾ
ਹੋਵੇਗਾ⁶⁰ ?

ਤੇਰੀ ਕਿੰਨੀ⁶¹ ਸ਼ਕਤੀ⁶² ਅਤੇ ਮਨਮੋਹਣੀ⁶³ ਸੁੰਦਰਤਾ⁶⁴ ਹੈ,
ਹੇ ਸਾਹਿਬ ?

ਕਿੱਡੀ ਵੱਡੀ⁶⁵ ਹੈ ਤੇਰੀ ਬਖਸ਼ੀਸ਼⁶⁶ ? ਇਸ ਦਾ ਅੰਦਾਜ਼ਾ⁶⁹
ਕੌਣ⁶⁸ ਲਾ ਸਕਦਾ⁶⁷ ਹੈ ?

ਇਕ ਸ਼ਬਦ⁷² ਨਾਲ ਤੂੰ ਜਗਤ ਦਾ ਖਿਲਾਰਾ⁷¹ ਕਰ
ਦਿਤਾ⁷⁰ ਤੇ ਇਸ⁷³ ਦੁਆਰਾ ਲਖਖਾਂ⁷⁵ ਦਰਿਆ⁷⁶ ਵਹਿਣੇ⁷⁴

ਸ਼ੁਰੂ ਹੋ ਗਏ ।
(ਤੈਨੂੰ) ਜਾਂ (ਤੇਰੇ ਇਲਮ⁷⁰ ਨੂੰ) ਬਿਆਨ⁷⁹ ਕਰਨ ਦੀ ਮੇਰੇ

ਵਿਚ ਕਿਹੜੀ⁷⁸ ਤਾਕਤ⁷⁷ ਹੈ ?
ਮੈਂ ਇਕ ਵਾਰੀ⁸² ਤੇਰੇ ਉਤੇ ਕੁਰਬਾਨ⁸¹ ਨਹੀਂ ਹੋ ਸਕਦਾ ।

ਜੋ ਕੁਛ ਤੈਨੂੰ⁸³ ਚੰਗਾ ਲਗਦਾ⁸⁴ ਹੈ, ਓਹੀ⁸⁵ ਚੰਗਾ⁸⁶ ਕੰਮ
ਕਾਜ⁸⁷ ਹੈ ।

ਤੂੰ ਸਦੀਵੀ ਹੀ⁸⁸ ਨਵਾਂ ਨਵੇਂ⁸⁹ ਹੈ, ਹੇ ਸਰੂਪ-ਰਹਿਤ⁹⁰
ਪੁਰਖ !

ਅਣਗਿਣਤ⁹¹ ਹਨ ਤੈਂਡੇ ਭਜਨ ਪਾਠ⁹² ਤੇ ਅਣਗਿਣਤ
ਹਨ ਉਹ ਜੋ ਪਰੇਮ⁹³ ਨਾਲਿ ਤੈਂਡਾ ਭਜਨ ਪਾਠ ਕਰਦੇ ਹਨ ।

ਅਣਗਿਣਤ ਹਨ ਤੇਰੀਆਂ ਉਪਾਸ਼ਨਾਂ⁹⁴ ਅਤੇ ਅਣਗਿਣਤ
ਹਨ ਜੋ ਤਪਸਿਆ⁹⁵ ਕਰਦੇ⁹⁶ ਹਨ ।

ਅਣਗਿਣਤ ਹਨ ਧਾਰਮਕ ਪੁਸਤਕਾਂ⁹⁷ ਅਤੇ ਵੇਦਾਂ ਦਾ
ਮੂੰਹ ਜਬਾਨੀ⁹⁸ ਪਾਠ ਕਰਨ ਵਾਲੇ⁹⁹ ।

ਅਣਗਿਣਤ ਹਨ ਯੋਗੀ¹⁰⁰, ਚਿਤ² ਵਿਚ, ਜੋ ਦੁਨੀਆ
ਵਲੋਂ ਉਪਰਾਮ⁴ ਰਹਿੰਦੇ³ ਹਨ ।

ਅਣਗਿਣਤ ਹਨ ਅਨਿੰਨ ਅਨੁਗਾਹੀ⁵ ਜੋ ਪ੍ਰਭੂ ਦੀਆਂ
ਉਤਕ੍ਰਿਸ਼ਟਤਾਈਆਂ⁶ ਅਤੇ ਬੋਧਾਂ ਨੂੰ ਸੋਚਦੇ⁸ ਸਮਝਦੇ ਹਨ ।

ਅਣਗਿਣਤ ਹਨ ਪਵਿਤਰ ਪੁਰਸ਼⁹ ਅਤੇ ਅਣਗਿਣਤ ਹੀ
ਪੁੰਨਦਾਨ ਕਰਨ ਵਾਲੇ¹⁰ ।

Sansar Communications

A Sikh Symbol On Trial In British Columbia, Canada

We were approached by Sardar Narrinder Singh Khamba, one of the members of Sikh Youth Federation, in connection with a charge being brought against him for carrying a kirpan.

At the time of arrest, Sardar Narrinder Singh tried to explain to the arresting R.C.M.P. officer that the kirpan is not a 'knife' or 'dagger', but one of the five symbols that a baptized Sikh is obliged to wear at all times in order to maintain the higher consciousness of the Khalsa. But the officer said that there is no such exemption in the Canadian Law allowing Sikhs to wear Kirpan.

The Court has charged Sardar Narrinder Singh with an offense of carrying a concealed weapon (dagger) and summoned him to appear in the Court of British Columbia.

We are intensively gathering information regarding the Sikh's obligation to wear kirpan, dealing mainly with the fact that the kirpan is not a weapon, as such, but a symbol of commitment and purity to a high moral life-style. We would appreciate any such material from you.

So, Sardar Ji, we are fighting this case in the Court for the freedom of every Sikh in Canada to wear the five K's, not just Sardar Narrinder Singh. To prove to the Court that it is our religious right to wear kirpan, we need your support financially and morally. Right now, we need a lawyer, we also need your support financially. Money can be sent in the name of Sikh Youth Federation, indicating that it is for the Kirpan Campaign.

God and Guru are always with us.
Through His Grace
we will be successful in this mission.

Wahe Guruji Ka Khalsa
Wahe Guruji Ki Fateh

Yours truly
Jagjit Singh Awla
Secretary, Sikh Youth Federation of Canada

P. O. Box 65776, Station FV5N 5K7
Vancouver, British Columbia

The Midwest Sikh Association (MSA)
2630 South 27th Street
Kansas City, Kansas 66106

The Midwest Sikh Association celebrated Guru Gobind Singh Ji's birthday on 18th January, at the above stated address. Sikh Sangat from Iowa, Kansas, Missouri and Nebraska states participated in this gathering. Children narrated the historical events of Guru Gobind Singh's life, how Guru Ji established the Khalsa for defending the weaker sects of India from the evil rule of Moguls in that period.

The Midwest Sikh Association is a non-profit religious and cultural organisation founded in 1972 for carrying out the religious and cultural activities for the benefit of the Sikh Sangat in the mid western states of U.S.A. and learn about the Sikhs and their faith. All donations or offerings etc. to this organisation are income tax deductible. Our ultimate aim is to erect a Gurudwara in this part of U.S.A., so that Sikh Sangat may have a place of its own for the purpose of Sikh Gurmat preaching and recital of Gurbani in this area. There are only 20 families of Sikh professional immigrants who came and settled very recently in this part of U.S.A. Their co-operative spirits have made it possible to go ahead with our project and due to their combined efforts, funds have been collected to buy a piece of land for Gurudwara building. A committee of local Sikhs is already searching in greater Kansas City area for said purpose.

M.S.A. is also very thankful to Mr. Kwalia Singh and party of 3HO organisation and of Sat-tirath Ashram in Kansas City, Missouri for their active part in reciting Gurbani Kirtan at monthly Sat Sang meetings of the M.S.A. in Midwest area. May Waha-Guru bless them with high success in their recent business ventures in this area.

Sikhs in North America are requested to please donate or offer financial help to this organisation so that we may be able to have a place of our own for recital of Gurbani on regular basis.

Hardip Singh,
Treasurer M.S.A., K.C., KS

Sansar Communications

NAVY SACKS TURBANED SAILOR

San Diego

Jot Singh McDonald, 25, a navy captain's son who planned to be the first Sikh to serve in the Navy, alleges he was discharged because of his religious beliefs.

McDonald, a follower of the Sikh faith, and his attorney, Ram das Singh, said Wednesday the discharge will be appealed in the federal courts.

The Navy chief of personnel Monday authorized the skipper of the submarine tender Dixon to honorably discharge McDonald "at the convenience of the government."

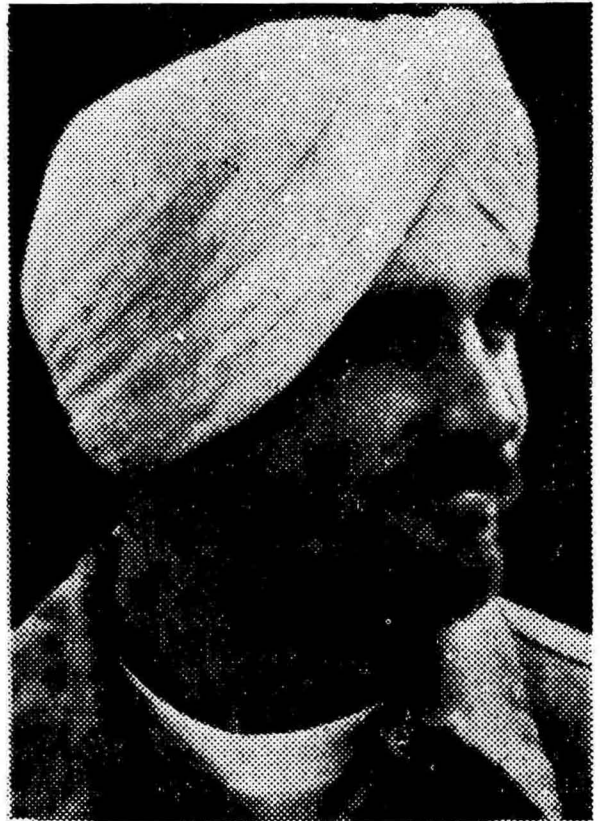
"A master-at-arms came down to my working space and escorted me to the medical area for a discharge physical," said McDonald, who has worn a turban and beard since he returned to the Dixon from a spiritual retreat June 28th.

"An hour later I was taken to the main gate at the foot of Rosecrans and dropped off."

He said he was told he was discharged for "substandard behavior, which reflects discredit on the armed forces."

Before his discharge, he was charged with 20 days of unauthorized absence — for the time he spent in New Mexico for the retreat and conference with his Guru — and with disobedience for failing to remove his turban when ordered to do so.

He said the turban is a tenet of his religious faith, as is wearing a steel bracelet, knotted underpants and a symbolic sword.



JOT SINGH McDONALD
His discharge will be appealed

He was the second follower of the 400-year-old faith to attempt to remain in the Navy. Three years ago a sailor at Miramar Naval Air Station lost a similar fight against discharge. *United Press*

Courtesy of San Francisco Chronicle — 23rd July, '76

VISHAV PUNJABI SAMMELAN

Zail Singh, Chief Minister, Punjab

Punjabis have today become, in all respects, an international community. The sons of the land of Five Rivers are found in large numbers in several countries of the world. In the Indo-Pak subcontinent itself the number of Punjabi speaking people is over 65 millions in the two neighbouring countries of India and Pakistan. Of these 18.4 millions are citizens of India while the rest belong to Pakistan. Up-rooted from their hearths and ancestral homes in the wake of partition of the country, Punjabis had to spread out to the remotest corners of the country because of the force of circumstances. These brave people had to pay the price for the freedom of the country. The Punjabis have, not in formal terms but in actual practice, made the whole country as their homeland. According to 1971 Census the number of Punjabi speaking peoples settled in States other than Punjab comes to 6.2 millions. They have settled in Uttar Pradesh, Haryana, Rajasthan, Himachal Pradesh and Delhi in fairly large numbers. Similarly, Punjabis have reached England, U.S.A., Canada, various African countries, Malaysia, etc. in considerable numbers and many of them have earned great distinction in the fields of Science, Technology, Industry, Commerce, Sports and Arts by dint of hard and sustained labour. Some of them have attained even international eminence. All these Punjabis settled outside Punjab nurture a deep feeling for the land of their origin, their mother-tongue and their culture.

2. Nature has endowed Punjab with rich natural resources and has invested its sons and daughters with unique prowess, great initiative, steadfastness of purpose unflinching faith, self-confidence and sharp intellect. To channelise the collective energy of the Punjabis into constructive work, it is necessary to awaken their sense of pride in being Punjabis and the rich cultural heritage of Punjab. In so doing, the Punjabis can, not only be brought together to contribute to the economic and cultural development of Punjab itself, but also inspired to contribute to the prosperity and development of the Country as a whole.

3. You would be pleased to know that in this overall background, Punjab Government have decided to convene a Vishav Punjabi Sammelan (World Punjabi Conference) towards the end of the current

year, 1976, to which the representatives of Punjabi residents of other States of India and foreign countries are to be invited. It has also been decided to arrange at the same time a conference of the Punjabi Scholars pursuing research in various fields of knowledge, culture, literature, history, religion, philosophy etc., etc. The main objectives of this Sammelan shall be as under:—

- (a) To bring together the Punjabi citizens of various States and countries on one platform so that they may be able to deliberate upon their common problems and to share their experience;
- (b) To persuade such distinguished, Punjabis who have attained eminence in various fields of science, technology, industry, agriculture, etc. to think out and suggest measures for the economic reconstruction of Punjab;
- (c) To focus light upon the common historical and cultural heritage and the ideals of the Punjabi people so that the sense of being Punjabi be rekindled in their hearts with a view to making them enter the mainstream of great humanistic ideals;
- (d) To consider measures for compilation of common political, cultural, linguistic, literary, religious and philosophical history of Punjab; (such as Social History of the Punjab; Cultural History of the Punjab; Religious History of the Punjab; etc.) so as to apprise the coming generations of Punjabis of their glory and achievements;
- (e) To enthuse Punjabis to project the glory and achievements of India in foreign lands;
- (f) To consider measures for promoting energetic contributions of Punjabis towards international understanding so that the Punjabis settled abroad and in other States may, while maintaining their pride in being Punjabis, remain loyal to the States and countries of their domicile and thereby ease tensions and generate goodwill;

(g) To honour such renowned non-Punjabis who have done commendable work in any field relating to Punjab; and

(h) To honour at least 100 distinguished Punjabis who have won distinctions in their respective fields such as Science, Technology, Industry, Literature, Art etc. so that other Punjabis may feel greatly encouraged.

4. It would give me great pleasure if you could give wide publicity to the aforementioned decision of the Punjab Government and also discuss the same with Punjabis coming into your contact and their organisations so that Punjab Government could be benefited by their valuable suggestions and is enabled to organise, the Sammelan in the most befitting manner. I shall feel grateful if you could supply us the bio-data of prominent Punjabis who have gained prominence in different walks of life so that the Punjab Government is enabled to finalise the names of 100 distinguished Punjabis who are to be honoured at the time of Sammelan. Your assistance and suggestions would go a long way in enabling the Punjab Government to make the Sammelan a world level function. The requisite information may be forwarded to *Shri R. P. Ojha, Principal Secretary to Chief Minister, Punjab, Civil Secretariat, Chandigarh.*

5. I am fully confident that with your cooperation, goodwill, valuable suggestions and active participation, this Sammelan would succeed in achieving the aims and objectives which it has set before itself.

With regards,

Yours sincerely,

Zail Singh

(Zail Singh)

PEACE ON EARTH

(Continued from Page 51)

Truth in all of creation, by our acceptance of social/spiritual responsibility, we can be instrumental in creating the lasting understanding so necessary to peaceful co-existence of all of God's creation.

I found the answer written on a latrine wall... LOVE IS THE ANSWER. Also written on a latrine wall was "God is me and I am God, so what?" and my mind whirls to find the fitting answer to that question. This, to me, comes to be the supreme question, so what? What course of social action does one take to help facilitate this peaceful co-existence? Does it really matter in the overall analysis?

Well, to me it certainly does matter for in my final analysis it comes to that I'm tired of seeing my brothers and sisters suffer even if it is of their own making. I'm tired of the struggle to survive in a world where so much is available were the inhabitants of this world to realize we are, in fact, our brothers' keepers and to have a vast amount of power/responsibility to create a conducive atmosphere for personal and collective growth.

Join me in a prayer, that *Kali Yuga* is over, that the way is becoming clear and that in our lifetime we shall see this peace on earth that we've heard about for so long. And then accept your responsibility and allow me to accept mine that we might together move in the direction we all long for.

Sat Siri Akal

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A SIKH IN NON-SIKH SOCIETY

by
Balbir Singh

In the past many years I have been tempted to write something about the reason for the ever-falling number of Keshdhari Sikhs but always remained shy because I never wrote anything before and also I was not sure how the community is going to take it. Recently I was prompted by an article of a minority engineer, to express my views.

In this article I have confined to the outward look of male Sikhs, their problems, difficulties, and the possible reasons in failing to comply with principles of Khalsa.

In general it has been observed that it is a little difficult for a Keshdhari Sikh to move in a society dominated by others. Still many have survived in spite of many odds against them and still many individuals suffer "severe" cultural isolation in the society and on the job. He has no company of colleagues with similar background. This lack hurts psychologically as well as socially and he goes in haze.

Following reasons could be pointed out for betrayal of the principles of Khalsa:

1. Breakdown of joint family system
2. Language and education
3. Economy - jobs (means of livelihood)
4. Influence of majority community on minority
5. Political system
6. Communication gap between adults and children
7. Leadership
8. Movies, T.V., Fashions and many more

Political structure of India has changed since independence and political image of Sikhs is dwindling since the fall of Sikh Empire. After partition Sikhs have spread all over India and also in many parts of the world. Sikhs from Pakistan gave more importance to their religious values, beliefs and principles than to materialistic things. They left behind their real estates, farms and business, worth millions, to start once again their new lives. In this upheaval many lost their lives and many survived with horrifying experiences.

Since Sikhs left their assets in Pakistan, they had to work hard to overcome financial difficulties. Education started spreading rapidly. Service was considered best profession because nothing could be lost in an upheaval like their parents, relatives and friends lost during partition of India. Good education and good jobs became the main aim of their lives. In this race of good education many failed to teach mother tongue to their children, specially out of the Punjab, where special efforts were required. Punjabi became another Sanskrit of "Granth Shaib" for many. Also many failed to teach moral, ethenic,

traditional and religious values to the kids. The aim was to get good paying jobs somehow and live luxurious lives. This was the beginning of the suppression of free spirit and free ideas. Keeping happy and impressing bosses for promotions and more money became the aim.

Another reason for scarcity of the number of Sikhs is the lack of adult model in the movies, T.V., magazines and other periodicals. The children can see a clean shaven man portrayed every where in the mass media. A Sikh child simply does not see, while others take it for granted during formative years. Young ones are tempted to act, behave and look like their heroes and heroines. Boys like to have their hair dressed like Dev Anand and mustaches like Raj Kapoor. Girls like to have their hair like Siara Banu. Same is true with dress. Singh and Kaur simply does not fit to their names.

Schools are dominated by the majority and run by their ways. Jobs are dominated by them and policies are adopted by them. Social and political life is dominated by them and dictated to the minorities. A Sikh simply can not dream of Prime ministership in modern secular India. The whole political system is run by the majority with a token representation of minorities, with no effective voice. Language is of the majority, leaving a little or no chance for minorities to learn their own culture. The government does not have to pay much attention to the education, social and economical well being of minorities, because their votes do not matter to them.

In the past few decades Sikh community has failed to produce a leader who could raise their voice and lead them. Loss of political power is causing them to lose everything. The killing thing is the communication gap in the community itself. Everything is considered as personal. No regard is given to the family or community. It may be that is what they learned and saw during their formative years, to get ahead regardless of the effect of their conduct on the community as a whole.

Once a SIKH decides to keep his turban intact, expectation from fellow men and friends are low. Thus diminishing his chances for success. I am looking forward to the time when a Sikh will go unnoticed on job, at employment agencies, on busses, at shopping plazas and in the neighborhood.

To achieve this goal all the Sikhs have an inescapable obligation to sacrifice and contribute some of their talents to mitigate the massive social, economic and educational problems that beset disadvantaged minority of theirs.

THE GREATEST RELIGION ON EARTH —SIKHISM

Brig. Gurdip Singh
IA (RTD)

All Prophets come to this world not for any particular place, continent, class, people or religion, but they are sent by the Almighty Lord, for the world at large. Naturally, they have to be sent in human form at the most appropriate place and time where they can disseminate the message of the Almighty to the humanity at large.

There are two main categories of world religions with their various branches; one is montheistic and the other is polytheistic. Zionism, Christianity, Islam and Sikhism belong to the former category of montheism i.e. believing in one God. It will be agreed that all religions are man-made; naturally, they all should be given proper respect and toleration.

It will be agreed that religion basically is meant to maintain good physical and mental health while it gives guidelines on how to live in a society in this world and be useful to the world at large. After living a proper life and remembering the Lord to gain salvation, some people gain salvation while still living i.e. (Jeevan Mukat) and others provided they follow the path as laid down by the Prophets, can gain salvation after death, according to their deeds.

With due respects to all Prophets and Religions, we find that one Prophet for each religion came, lived in human form and died thereafter. Some of them were not discovered as Prophets or Saints till late in life and certain of them died or were put to death at a premature time e.g. Lord Christ was discovered as Prophet at the age of 30 and mercilessly crucified at the age of 33.

The result is that whatever the Prophets preached and said was not committed to writing under their own signature, at the most it was a one-man show and show of one life. In the case of the Sikhs, the ten Gurus Prophets came one after the other, over a period of approximately 200 years and whatever they said was reduced to writing under their own authentic signatures, and repeated by many Gurus and the same has been checked and re-checked. There has been no known alteration in the sayings the original authors and it has been authenticated by the later Gurus, and personally by the last master Guru Gobind Singhji, who put a final seal on all the

teachings of the first nine Prophets embodied in the Adi Granth (First Granth) and his own teachings embodied in the Dasam Granth (The Tenth Granth).

It does not end here. The Gurus have composed in verse and the sayings of Saints are also versified, which makes it very difficult to change the text. They did not stop there, but placed the verse into Indian Ragas (Musical metres) which is impossible to change.

Guru Arjan, the Fifth Guru, to make it available to all also embodied the sayings of Muslims saints, Hindu saints of all castes including the untouchables. The language is not only Punjabi, but has Arabic, Persian, Sanskrit, Brijbhasa, Multani, Sindhi and Marathi etc. It makes it possible for people of various countries even outside India to understand something of the original. Unlike other teachers who have done it in their language, and thus limited it to their own country and people, only Sikhism has all four doors open to the whole world.

Sikhism is indigenous and is product of the Punjab. Right here, we must clarify what is meant by Punjab, Punjabis and the language in the Gurmukhi script. Everybody talks of Sanskrit. The language of the country known as the Punjab is Punjabi, almost from the River Jamuna to the River Indus is Punjab and its various dialects or branches are spoken from the Himalays to the Arabian Sea. The original language of this area was Brahmi i.e. the language in which the Vedas was written. A Punjabi gentleman known as Panani, produced a grammar for this language and the word for grammar in Brahmi was Sanskrit, probably the first grammar in the world. Therefore, instead of the language being known as Brahmi it started being known as Sanskrit, which literally means grammar. The same language belonged to the people of the five rivers. So Punjabi is actually Brahmi and the pre-area. It may not be out of place to mention that even French contains some Punjabi. Language of sent day real Sanskrit. Punjabis could not have landed by parachute and be sprinkled all over this area. It may not be out of place to mention that even French contains some Punjabi. Language of South East Asian countries contain a very big percentage of common Punjabi words. Urdu is altered

South East Asian countries contain a very big percentage of common Punjabi words. Urdu is altered Punjabi, while 40% of Bengali and approximately the same percentage of Malayalam is basically Punjabi. Therefore, if there is really a real language of India, it is Punjabi, and prior to partition was freely used in all the towns of the old N.W.F.P. The Second Master Guru Angad invented the new script Gurmukhi, which is easier to write and learn and further facilitates pronunciation of all the world's languages properly.

This is no place to discuss the Punjabis, whether Muslims, Hindus or Sikhs. Let it suffice to say that they are, whatever their religion may be, one of the most virile races of the world, and the Gurus were born Punjabis, and India is lucky to have them.

The ultimate weapon for the world has come i.e. the world is at a dangerous brink of destruction. At the same time the Almighty Lord has sent Sikhism to this world in time and probably it will save the world. It is believed by some, that at an interval of approximately 500 years a saint is born followed by a Prophet. But this time ten Prophets have come together one after another, therefore, there will be no other Prophet for another 4,500 years (500 years since Guru Nanak was born), thus completing the 5000 years.

Religion as a force in the world is almost diminishing. Some people attribute religious and social qualities to the two main economic systems in the world — Capitalism and Communism. They have their good and poor points and are no solution. Sikhism and the Sikh Way of life is the only solution to save the world especially the lack of religious integrity and morality.

Sikhism is completely new and is a break-through as a religious, social, economic and political solution of all the world's problems. It will take a long list to indicate the breakthrough 500 years ago amidst the many evils in the world, especially in India. The first thing, which must have been almost revolutionary, was the emancipation of women by Guru Nanak 500 years ago, and the breaking of the caste system. We are talking of the World Women's Liberation here today. It will be interesting to note that the Hindu Laws in those days were:—

“It is laid down in the twelfth chapter of the ‘Institute of Gautam’ that if a Sudra even hear the Vedas his ears must be stopped either with molten

wax or lead; if he read the Veds, his tongue must be cut off and if he possess the Veds his body must be cut in twain.

In the eighteenth slok of the ninth chapter of the ‘Institutes of Manu’ it is laid down that women may not take part in any Vedic rites. Their doing so, or having any concern with Vedic texts, would be contrary to dharma. Women were, therefore, deemed as Sudras, and beyond the pale of religion.”

It is pretty shocking, that in spite of the Gurus teachings we did not follow them and are therefore suffering. Sikhism is a religion of the house-holder, being given a higher place in society than all the San-yasis and Fakirs etc. It is a complete revolt against all types of Priestcraft, Brahmins, Mullas etc, and their exploitation of the rest of the community. It is distinct from all religions in the world; to call it a branch of Hinduism is SIN.

The Gurus from the very beginning wanted freedom and it not only meant political freedom and religious freedom but also freedom of thought, which descended to us.

The world is tormented, either due to economic imbalance or religious intolerance. The struggle of the super-powers is mostly economic, while the problem in the Middle-East and the Indian sub-continent are due to religious intolerance. The Gurus went beyond the borders of countries, continents, religions, creed and caste and made it a religious universal brotherhood, for everyone to live as a common brotherhood of mankind on this earth. Over and over again, they have preached love and tolerance combined with forgiveness and the tenth Guru preached chivalry and compassion as well and created the Khalsa (from the ARABIC word Khalis = PURE).

Sikhism was born when the greatest conflict was taking place in the Punjab and the two religions warring were Islam and Hinduism. The following extract is revealing to show the state of the Hindus—“Abdulla Wassaf writes in his Tazijyat-ul-Amsar wa Tajriyat ul Asar that when Ala-ul-Din Khilji 1295-1316) captured the city of Kambayat at the head of the Gulf of Cambay, he killed the adult male Hindu inhabitants for the glory of Islam, set flowing rivers of blood, sent the women of the country with all their gold, silver, and jewels, to his own home, and made about twenty thousand maidens his private slaves.”

Ala-ul-Din once asked his quazi what the Muhammadan law prescribed for Hindus. The Quazi replied, 'Hindus are like earth; if silver is demanded from them, they ought with greatest humility to offer gold. And if a Muhammadan desire to spit into a Hindu's mouth, the Hindu should open it wide for the purpose. God created Hindus to be slaves of the Muhammadans. The Prophet hath ordained that, if the Hindus do not accept Islam, they should be imprisoned, tortured, and finally put to death and their property be confiscated.' At this the Monarch smiled and said he had not been waiting for an interpretation of the sacred law. He had already issued an order that Hindus should only possess corn and coarse clothes sufficient to last them for six months."

Quite earlier on Guru Nanak knew that the greatest need for humanity is food, the greatest of all desires, and so not only did the Gurus open free kitchens for the Sikhs, but for everyone, irrespective of caste, creed and status, thus removing false pride of high and low and preaching equality. The socio-economic theories which the nineteenth century has brought out and are being propagated and practised by various nations and their thinkers, were not only propounded but actually practised 300 years earlier by the Gurus to show to the world, the emancipation of humanity.

For Sikhism to sprout out during the days of the mighty Moughals, initially with a song of love and truth by Guru Nanak, is not less than a miracle. The Moghuls did not have to go to the Supreme Court or pass an emergency ordinance, but it was there every moment as they were absolute masters. The Guru achieved with a song of love, that, which the sword could not conquer or subdue. Interestingly the foundation stone of the HARIMANDIR (Golden Temple) was laid by a muslim Saint FAQUIR MIAN MIR.

The Gurus also showed the way to proper Satyagraha. It started off with the martyrdom of the Fifth Master Guru Arjan, the first martyr at the hands of Jehangir, but instigated by Chandu, a Hindu from Lahore. This changed the Sikhs and resulted in the proclamation by the Sixth Master Har Gobind to defend themselves. He enlisted many muslims in his army. He was one of the greatest fighters and saints of the world, having killed many a tiger with his sword and defeated imperial armies so much so that the Emperor Jehangir eventually kept him by his side as the Divine Leader. The

Ninth Guru, Guru Teg Bahadur was martyred at Delhi by Emperor Aurangzeb. While there was a lot of intrigue against the Guru, he showed the way to be brave silently after seeing the sawing of Bhai Matti Das at the spot where the fountain stands in in Chandni Chowk today into two. The list did not end here. The Tenth Guru, due to the intrigue of the Hindu Rajas of Punjab Hills, had to fight many battles and all his four sons were martyred. In a striking contrast, his army had many Muslims and many Punjabi Muslims sided with him throughout.

The song of love started by Guru Nanak, became the song of the sword of the Khalsa, the greatest liberators of the world in that, being only a handful, they emancipated India from a foreign religion and political power, and gave dignity to the human race and India in particular. Not only did they throw the yoke of about 900 years, but also occupied Kabul and part of Afghanistan, now termed as Pakhtoonistan and Tibet which is Ladakh today.

For this the Sikhs laid down a huge number of lives for a period of 100 years or more, resulting in the emancipation of India and the organisation of the Punjab Empire viz. the foundation of Sikhism was laid in blood and therefore it is everlasting. We must remember that had the Sikhs not thrown out the Iranians and Afghans, India would have been part of Iran or Afghanistan today. A question arises: what were the Kashmiries, Himachalis and Haryanvis doing? Where were they when Nadir Shah and Ahmed Shah were sacking Delhi and Indian women were being auctioned for a few annas a piece in the markets of Kabul and Tehran!! (TOBAH!!)

In striking contrast the Sikhs retrieved 5000 Maharata women from Attock (INDUS RIVER) from Ahmed Shah Abdali who was dragging them to Iran and the Sikhs resorted them to their homes in Maharashtra. The greatest act of chivalry in the EAST (VINCENT SMITH HISTORY OF INDIA).

The Punjab Kingdom which was secular with a Muslim as Chief and foreign minister was most treacherously liquidated by Gulab Singh Hindu Rajput from Jammu and Teja Singh and Lal Singh both converts to Sikhism from U.P. One of the key Quisling, Teja Singh, was a Brahmin from Meerut. This perpetuated the British yoke on India for another 100 years.

There was a revolt by Guru Nanak, for the betterment of humanity, especially India. The Sikhs are the greatest liberators in the world. Let us look back on the period before the advent of the British in India—the Sikhs and Maharashtrians were the only independent kingdoms, ruled by the people themselves. The rest of India was either directly or indirectly under Muslim domination or alien rule. The Sikhs were the spirit to throw the Iranis out and the Punjabis breathed the air of freedom.

The Sikhs spearheaded the revolt against the British directly, culminating in the formation of the Indian National Army, under Colonel Niranjan Singh Gill and General Mohan Singh, which culminated in the quittal of India by the British eventually. The liquidation of the British empire, the greatest ever in the world, which the Sikhs had spearheaded, resulted in the emancipation of all colonial humanity and winding up of all the European colonial Empire. Hardly anybody knows that it was the Sikhs who spearheaded at extreme sacrifice, the liberation of the world!!

Sikhs were cheated out of their independent Punjab kingdom and in spite of spearheading the emancipation of India from the British yoke and in spite of all the promises given to them by Indian leaders before Independence, they did not go very far. Very little credit has been given to them for all their sacrifices for India and its emancipation.

The Sikhs themselves are to be blamed for this. They have forgotten the teachings of the tenth Guru. They have placed money, position, power,

opportunities and leadership before religion and truth. On the other hand in the old days, a Sikh would kick a kingdom for the sake of one hair of his Keshas and today we all know the level to which we have fallen.

Sikhism was also a revolt against priestcraft. There are no priests and preaching is almost nonexistent, except by the poorly paid Granthis and Ragis. While Sikhism is a Sun among stars, a diamond among jewels, the people who have been bestowed with it have hardly realised its value. It has been claimed by many foreigners belonging to other religions that it is the most perfect and the greatest religion in the world from all points of view. It is a pity that no INTERNATIONAL SIKH MISSION/ORGANISATION exists. As a mark of respect for the Gurus let all Sikhs look within and cleanse themselves and come back to the teaching of the Tenth Master, uphold in high integrity and tradition.

There are a lot of organisations for Missionary work all over the world. It is high time that the Sikhs have a supreme international organisation which should completely collaborate all Sikh missionary work all over the world, do social service which the Guru taught, educate and serve humanity at all places. We should remember the Lord's name as supreme. We were left with a culture which is great and noble, a kingdom and great reputation in the world, including the "Sat Nam". We have lost much. If we can hang on to the "Sat Nam" at least, it will be a great solace. Incentives should be provided to brilliant people to train as Granthis and Gyanis.

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You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions To Authors" inside back cover.

**In the
previous
issue**

Guest Editorial, <i>Rajinder Kaur Gill</i>	
Portrait of a Sardarni, <i>Prakash Kaur Malik</i>	
Bibi Harparkash Kaur Sidhwan, <i>The Founder of Punjab's Shantiniketan, Principal Kulwant Singh Sidhu</i>	
Sikh Pilgrims From U.S. & Canada Admire Pak Hospitality <i>Masood Haider</i>	
Sansar Communications, <i>Ajaib Singh Sidhu</i>	
The Bakapur Diwan and Babu Teja Singh of Bhasaur, <i>Professor Harbans Singh</i>	
In Future Issues	
Translation of Japji, <i>Sardar Manmohan Singh</i>	
Birth of the Khalsa, <i>Sat Maharaj Singh</i>	
Revelation, <i>Mr. Max Arthur Macauliffe ; Brigadier Gurdip Singh</i>	
Letters to the Editor	
Some Aspects of History of Arts of Panjab Sikh States, <i>R. P. Srivastava</i>	
Material for Study of East Indian History in North America, <i>Bruce La Brack</i>	

It has been said of Sikhs that they are too busy making their history to record it. With the exception of a small number of dedicated scholars (such as Prof: Ganda Singh, Khushwant Singh, etc.) this is unfortunately true, particularly in North America. This situation need not continue for there is a significant amount of published material available for the researcher of Sikh history in the United States and Canada. The difficulty is that such materials are scattered over a seventy year period, often to be found in obscure journals or in special collections. In order to promote and facilitate research by Sikhs on Sikh history, the Sikh Sansar will reprint a series in successive issues that is perhaps the most extensive bibliography now available on South Asian immigration to North America. Originally compiled and annotated by an anthropologist working among California Sikh communities, the bibliography has been expanded for SIKH SANSAR and a section added on archival resources. We hope that making such resources available will create an interest in the history of Sikh immigration and settlement in North America and stimulate further research. The author and editor realize that this initial bibliographical effort is only a beginning. We encourage our readers to bring to our attention additional citations of articles, books, and pamphlets which may have been overlooked. We further urge anyone who knows of the existence or location of other types of historic materials (such as family histories, legal documents, correspondence, diaries, photographs, tape recordings, etc.) which could be made available for study and cataloging to contact Sikh Sansar. In this way we can add to our knowledge and understanding of Sikh history in North America and preserve the story of our struggles and successes for future generations.

Chief Editor

MATERIALS FOR THE STUDY OF EAST INDIAN HISTORY IN NORTH AMERICA - - - continued

by

BRUCE LA BRACK

South Asia Program — Syracuse University

III DISCRIMINATION, LAW AND POLICY (cont. from previous issue)

Jensen, Joan M. FEDERAL POLICY IN THE SHAPING OF INDIAN OCCUPATIONS IN THE UNITED STATES, 1900-1917. Unpublished paper delivered at Western Conference of Asian Studies, November 1974. 17pp. UCB South/Southeast Library

Concentrating on the period of initial immigration, the author shows how the federal government, through a series of legal actions, closed many avenues of economic endeavor to East Indians. The thesis of the paper is that men who came from India to find economic freedom eventually came to be bound by a whole network of laws which "made them outcasts and imposed a new western caste system on them."

IV. ECONOMIC LIFE

Dodd, Werter D. "Hindu in the Northwest," WORLD TODAY. 13:1 (July 1907), pp. 1157-1160 UCB.

This is a very negative evaluation of the East Indian worker on the Pacific Coast. The Hindu is not considered a race problem, as are the Japanese and Chinese, but an "industrial" one which will become a substantial factor in labor market competition.

"Anti-Oriental Riots," THE INDEPENDENT. 63:3067 (September 12, 1907), pp. 592-593. Stockton Public Library.

This news report briefly covers the opposition of American laboring classes to "Asiatic immigration," specifically the riots in Vancouver, British Columbia and Bellingham, Washington.

"Asiatics in Vancouver," THE INDEPENDENT. 63:3068 (September 19, 1907), pp. 658-659. Stockton Public Library.

In a follow-up story to the article above, the situation in British Columbia was viewed as potentially dangerous because antagonism against "Asiatic" peoples was increasing and the opposition becoming more organized. The report says that English papers blame the Vancouver riot on Americans, "because they set the example in San Francisco and Bellingham" and because representatives of the anti-Japanese and Korean League from California and Washington were in British Columbia when the demonstrations broke out.

Singh, Saint Nihal. "The Picturesque Immigrant from India's Coral Strand," OUT WEST. 30:1 (January 1909), pp. 42-54. UCB-Bancroft.

Written in a flowery and almost condescending style, Singh describes the appearance, motives and

activities of East Indians who had recently migrated to the U.S. from India, Burma, China and the Malaya Straits. He points out the color prejudice which affected many of the darker Indians, the economic deprivation of some workers, and the growing hostility of surrounding communities towards "Orientals." He concludes, however, that "No matter what station of life he may belong to, or what culture he may possess, the East Indian immigrant, when he leaves America, takes home with him a dynamic love of liberty and sentiments of democracy." At that time, most East Indians were considered "passenger" migrants who would someday return to India.

Das, Rejani K. *HINDUSTANI WORKERS ON THE PACIFIC COAST*. Berlin: Walter de Gruyter, 1923. 126pp. UCD.

The best general survey of East Indian immigrants on the Pacific Coast for the first two decades of the century, this covers immigration, geographical distribution, occupations, unionism, working conditions, living standards, social life and cultural practices, and problems of prejudice, as well as the barriers to assimilation. Das concludes that although Indians are a small group on the Pacific Coast, the continuation of discrimination against them might cause India to break commercial relations with the United States.

Mukerji, Dhan Gopal. *CASTE AND OUTCASTE*. New York: E.P. Dutton & Co., 1923. 303pp. CSL.

Mukerji, a Hindu Brahman, was a prolific author who often sought to interpret Indian culture to Western audiences. In this book he gives a small glimpse of what life was like for East Indian agricultural laborers "in California fields" (the title of Chapter IV). As a student, Mukerji himself worked picking various crops such as asparagus, hops, and fruit. He mentions many aspects of migrant life, including the hard drinking, long hours, arduous tasks, and the social bonds formed among East Indian workers. There is an amusing encounter between Salvation Army missionaries and a group of workers in which Mukerji acted as translator.

Fernandez, Bonifacio. "East Indian Contributions to Agricultural Development in Central California," *DEVELOPMENT PROBLEMS IN SELECTED CALIFORNIA AREAS*. Mimeo, 1953, pp. 130-147. UCB-Institute of Governmental Studies Library.

This article contains a short review of East Indian migration to California, a discussion of the geographical distribution of East Indians in the San Joaquin and Sacramento Valleys, and an assessment of the East Indian contribution to rice and cotton farming.

V. EAST INDIAN COMMUNITIES AND INSTITUTIONS.

Johns, Watson L. *THE HINDU IN CALIFORNIA*. Unpublished manuscript, 1941. 12pp. CSL-California Collection.

Written as a term paper for an economics course at the University of Oregon, this paper contains almost every stereotype then current. It is included not for its value as a source, but because this paper is often one of the few items found in some smaller California libraries which deals with the East Indian population. Why this particular paper has been so widely circulated is unknown, although the professor in charge rated the paper "Very Good." It is a classic case of superficial cultural criticism.

Chandrasekhar, S. "Indian Communities in the United States," *FAR EASTERN SURVEY*. 14:11 (June 6, 1945), pp 147-149. UCD.

A short historical portrait of the "British Indian community of less than 5,000 persons," this article relates the occupational characteristics, the migratory nature of work, and the development of rice cultivation to the agricultural patterns of East Indians in California. The fact that East Indians were then ineligible for citizenship is mentioned.

Miller, Allan P. *AN ETHNOGRAPHIC REPORT ON THE SIKH (EAST) INDIANS OF THE SACRAMENTO VALLEY*. Manuscript University of California, Berkeley, 1950. UCB-only South/Southeast Asia Library. 148pp.

Field work for this paper was conducted in the summer of 1947 and represents the only in-depth ethnographic information which currently exists for the Sikhs in Northern California. Collected at a time when the majority of the East Indians were still single and unable to own land, it provides a baseline for gauging the changes which have occurred since Indian Independence (1948). Divided into ten sections, it covers: Background and Population of the Sikhs of Sacramento Valley; Religion; Economics and Property; Political Organization; Social Life; Crime; Marriage; Food and Eating Habits; Homes; and Funeral Practices.

Dadabhay, Yusuf. "Circuitous Assimilation Among Rural Hindustanis in California," *SOCIAL FORCES*. 33(December 1954), pp. 138-141. UCD.

Based on a survey of 50 Sikh immigrants, 11 of whom had married Mexican wives, the author posited the theory of "circuitous assimilation." His proposition was that a very small ethnic minority (in this case, East Indian) would be assimilated into the

"American" society by being first merged into a larger and better recognized ethnic segment of the country (Mexican American). Further research has failed to prove the validity of this theory, but the data is interesting as a glimpse of a social process which was more of an "interlude" caused by restrictive immigration laws than a prologue to assimilation.

Jacoby, Harold S. A HALF-CENTURY APPRAISAL OF EAST INDIANS IN THE UNITED STATES. University of the Pacific Faculty Research Lecture, May 23, 1956, Stockton, California. 35pp. UCB.

Viewed from the perspective of a sociologist, this "appraisal" seeks to examine the nature of the assimilation process and the way in which it has affected East Indians. Unlike most materials on "East Indians" which deal primarily with Sikhs, the author covers Pakistani Muslims, Punjabi Sikhs, and Hindus. He divides the migration groups into: "Old Timers" (1904-1917); Students (1917-1924); Illegals (1920-1930); and Quota Immigrants (1946-present). Geographic distribution, religion and caste backgrounds are discussed as a preface to more specific examinations of material culture, personal habits, crime and delinquency, food and drink, language and beliefs. The last section discusses the East Indian situation in terms of social integration and amalgamation.

Mayer, Adrian C. A REPORT ON THE EAST INDIAN COMMUNITY IN VANCOUVER. Institute of Social and Economic Research, University of Vancouver, British Columbia, 1959. 39pp. UCB.

This ethnographic survey of the East Indian (over 90% Sikh) community in Greater Vancouver contains information on the history of settlement, caste, marriage, household and kin groups, village and region of origin, religious activity and the temple, associations, and relationships between the Indian community and Canadian society. This group is seen as an ethnic enclave which is held together by religious and cultural identities but driven internally by factions and assertions of individuality.

Littleton, C. Scott. "Some Aspects of Social Stratifications Among the Immigrant Punjabi Communities of California," in CULTURE CHANGE AND STABILITY, Ralph L. Beals (ed.). Publication of the Department of Anthropology, University of California—Los Angeles, 1964, pp. 105-116. UCB.

This research paper discusses some of the factors contributing to social stratification and the nature of status positions within the Punjabi society of the 1940's and 1950's. Various criterion such as caste background, economic situation, education, and degree of assimilation are noted as important com-

ponents of status definition. As the author notes, the use of "high," "middle," and "low" class as categories is somewhat simplistic although useful in establishing broad analytical frameworks from a sociological standpoint.

Davids, Leo. "The East Indian Family Overseas," SOCIAL AND ECONOMIC STUDIES. 13:3(September 1964), pp. 383-394. UCB.

Focusing on changes in family structure, this article compares immigrant marriage patterns in North America, Fiji, the Caribbean Islands, and the Guianas. The author's summary that caste "except as an expendable preference, is gone" is an overstatement, although he correctly asserts that caste in overseas areas is not as rigid or as all-encompassing as in India.

Jain, Usha R. THE GUJARATIS OF SAN FRANCISCO. M.A.: University of California, Berkeley, 1964. 127pp.

This thesis describes a small (22 families) group of *patel* (agricultural caste) Gujaratis who have become successful hotel owners in the Bay Area. Their migration history, religious practices, community and family organization, and attitudes towards American education and social life are noted in some detail. At the time of the study, little intergenerational conflict over cultural ideals was evident and second-generation Gujarati East Indians showed little evidence of assimilation.

Wenzel, Lawrence A. "The Rural Punjabis of California: A Religio-Ethnic Group," PHYLON: THE ATLANTA UNIVERSITY REVIEW OF RACE AND CULTURE. LX Atlant, 1968. pp. 245-256. UCD.

In a general overview of the cultural characteristics of Punjabi Sikhs and their present circumstances in the Sutter County area, Wenzel includes material on immigration and legal controls, economic activities, family life, politics, Indian nationalism, associations, and religious activities. He stresses the close relationship between the Sikh religion and individual Punjabi character. (Condensations of this work are available as "The Sikhs of Sutter County," *Sikh Sansar*, 1:4 (December 1972), pp. 115-121 and "The East Indians of Sutter County," *The North State Review*, 3:1 (April 1968), Chico: Chico State College, pp.15-25).

Greenwood, Leonard. "El Centro's Community of Sikhs Dying Out," LOS ANGELES TIMES. Part 2 (December 28, 1966), p. 1. UCB.

Greenwood traces the early struggles of the Sikhs who settled in the Imperial Valley, including family separations, immigration bans, legal battles and dis-

crimination. The community faces cultural extinction because only the old people are staying in the area, the younger Sikhs moving either to the cities (Los Angeles and San Francisco) or to other East Indian communities, such as Yuba City and Stockton.

Chakravorti, Robindra C. **THE SIKHS OF EL CENTRO: A STUDY IN SOCIAL INTEGRATION.** Ph.D.: University of Minnesota, 1968. 150pp. UCD.

The author conducted a sociological study of the process of social integration of Sikh immigrants from India settled in and around El Centro (Imperial Valley), California. Within the theoretical framework of a modified version of Park's theory of assimilation, the author found significant differences between India-born and American-born Sikhs in the degree of assimilation and accommodation. He concludes that the relative size of the minority group and its will to maintain its subsystem are two key variables that may determine the nature and rapidity of the process of integration. The dissertation includes an informative chapter on the social life and institutions of El Centro Sikhs.

Gupta, Santosh Prabha. **THE ACCULTURATION OF ASIAN INDIANS IN CENTRAL PENNSYLVANIA.** Ph.D.: Pennsylvania State University, University Park, Pennsylvania, 1969. 219pp. DAI.

The data for this study was gathered through library research, participant observation, and informal interviewing of 50 East Indians, primarily Hindus, living in Central Pennsylvania. Gupta suggests that acculturation in religious practices and food habits is occurring rapidly while attitudes towards social life, marriage, and kinship obligations are most resistant to change. Stages of adjustment to American society are characterized as: "Period of Antagonism and Cultural Curiosity" lasting a year or so; "Period of Agreement and Adoption" lasting from two to five years; and "The Period of Cultural Stability" beginning after five to ten years of residence in the United States. This is one of the few recent acculturation studies of East Indians in the United States and the only one dealing with Indian residents of Pennsylvania other than students.

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